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stimulated by the author's ardent faith in the power of the gospel of Christ.—**GERALD BIRNEY SMITH.**

Reine Lehre. Eine Forderung des Glaubens und nicht des Rechts. Von Martin Rade. (Tübingen: Mohr, 1900; pp. 48; M. o.80. = *Hefte zur Christlichen Welt*, No. 43.) The author, following a trend of thought which is now common in Germany, shows the difference between the simplicity of early Christianity and the Christian religion as it became crystallized in a creed, confined in the limits of an outward organization, guarded by a canon, and finally established and protected by the law of the state. The subject, although interesting and instructive for all, is of greater importance where there is a state church, especially in Germany.—**L. HENRY SCHWAB.**

The Return to Christ. By Amory H. Bradford, D.D. (New York: Dodd, Mead & Co., 1900; pp. 155; \$0.75.) Everything which comes from Dr. Bradford's pen is written in charming style and is full of stimulating thought. This series of four essays describes the return to Christ, which the author believes is to be seen today in theology, in ethical and spiritual ideals, in social ideals, and in ideals of the kingdom of God. Traditional conceptions of Christianity appeal to ecclesiastical authority. The religious movements of today indicate a return to the authority of Christ. While some readers may dissent from Dr. Bradford's interpretation of the gospel of Jesus, no one can fail to be helped by the wholesome optimism of the discussion. The publishers have given the volume an artistic dress worthy of the contents.—**GERALD BIRNEY SMITH.**

Popular Misconceptions as to Christian Faith and Life. By F. T. Lee. (Boston: Pilgrim Press, 1900; pp. 262; \$1.25.) This discussion divides itself into four main parts, whose respective themes are "Faith," "Life," "Service," and "The Divine Source." It is written in the style and spirit of a pastor's address to his congregation. Its aim is immediately practical. It states with clearness and fairness the many difficulties which are often felt and expressed by plain, honest hearers of the gospel. The author meets these difficulties, or "misconceptions," in the kindest, fairest way, and with explanations which must commend themselves to the reader. Thus, among others, false views as to the Bible, the Christian life in its beginnings and course, sanctification, Christian contentment, foreign missions, the Holy Spirit are stated, their falsity pointed out, the true view suggested, and the spiritual

demand urged. The book will be helpful alike to those suffering from the misconceptions discussed and to pastors and others who would meet successfully the same misconceptions in those to whom they minister.—GEO. D. P. PEPPER.

Das Christenthum als Religion des Fortschritts. Zwei Abhandlungen: "Das sociale Programm des Apostels Paulus;" "Die Inspiration der heiligen Schrift." Von Chr. A. Bugge. (Giessen: Ricker, 1900; pp. 68; M. 1.40.) These two treatises are closely related to each other and are fitly joined together. Christianity is regarded as a religion from growth and for growth, as the culmination of preceding development and as the source of development in all subsequent ages. The inward life of true Judaism was Christianity in principle, while Christianity itself is the principle in adequate embodiment. Judaism, however, embodied itself predominantly as legality, and became an outward constraint, and direction, hostile to the principle of genuine Judaism. Against this inversion, which was the death of true progress, Christ set himself unflinchingly at the cost of his life. His law was not outward but inward, the law of spirit, of principles, of life, of growth, of progress. His apostles and their fellows learned and taught this, especially Paul. But no attempt was made to transform at once all the relations and activities of life so as to realize by a stroke the ultimate ideal. Christianity thus, like a tree or an animal, undergoes continual transformation. It adapts itself to all changing stages of human development and becomes the efficient principle of transformation. It was thus with the inspiration of the writers of the Bible. They were inspired to write so as to meet the needs each of his own time. The revelation of Jesus Christ, however, as made in his own person or in his words and works, seems to be recognized as in some respects an exception; and, if so, the question would arise why a revelation might not have been made also through Moses with a fitness for subsequent ages quite equal to that for his own. The discussion is full of interest and helpful suggestions.—GEO. D. B. PEPPER.

Church Folks: Practical Studies in Congregational Life. By "Ian Maclaren" (Dr. John Watson). (New York: Doubleday, Page & Co., 1900; pp. 206; \$1.25.) In this volume there are eleven essays, in which the author discusses in racy style important topics pertaining to the character and work of the churches. Every paragraph bubbles over with good feeling. Common-sense, humor, and wit abound. Much